The Man in the Holy Bible vs. the People in Chinese Classics

《圣经》之蛮 vs. 中国经书之人

Man in the Bible	People in Chinese Classics
圣经之蛮，	中国经书之人，
（*12 Just Peoples*[1]）	（12 周宗，即 *Jeuzz*）
 Man Created by Yahweh[2]	 （炎黄子孙，*Yan Wong* Zi Sun）

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[1] 从犹太典籍看，升天的 12 Tribes of Israel 对应 12 个 Just Peoples（zadik or sadiq）。The phrase "just man," "just people," or "just men" appears in various Bible verses depending on the translation. One notable reference is in the story of Lot in the Book of Genesis, particularly in Genesis 18:23-32 and Genesis 19:1-29. 朱熹说，义者宜也。

[2] 《死海古卷》中，Yahweh 中文翻译为"亚威"。白帝少昊有一目子曰威，住西方。西方长期盛行一目崇拜。

　　魁隗氏是中华民族始祖之一的炎帝氏族第一位首领。《山海经 中山经》：又东三十里，曰大隗之山，其阴多铁、美玉、青垩。长留山是元神魁氏白帝少昊的宫殿。大騩氏有騩山，乃少数几座帝山之一。大騩氏治世九千年。延之鬼隗氏，治世五万年。

Man Created by [Shaddai]	（*We are Siu Zi from [Shang Di]*）
▲ (*[Jews], i.e., [Yehudim]*) are an [ethnoreligious] [group] and [nation] originating from the 𐤀 (*[Hebrews]*) or (*[Israelites]*) from 𐤗 (*the heaven*)	（*You Gat Shi*）、You Tai Shi[3]、（*中国人，[Jeong Gwok Jan]*）、▲（*[Chinese]*）、（*[Chinese]*）、（*[Chinese]*）、（*[Chinese]*）、（*[Chinese]*）、（*[Chinese]*）、（*[Chinese]*）、（*[Chinese]*）、（*[Chinese]*）
（*Man of Adam*）[4]	𐤗（*人，Jan*）或 𐤅（*民，Min*）
（*Woman*）或 （*女人*）	（*Er*），（*Di*），（*厘尔女士*）[5]
（*[Firstborn Son of God]*）	（*[Black People]*）、△（*[White People]*）
（*[Hebrew]*）	（*[Waa Haa People]，华夏民*）
	东方食甘木而不死之

(*God's Chosen People*)	(*Asura Races*，阿族)
（*House of Jacob*）	(Races of [*9 Yi*], [*9 E*], or [*9 i*]） 八狄（[*Deutsche*]）、七戎（[*Roman*]）、六蛮（[*Man*]）
（*Israel*）	（*Siu Jan*）vs. （*sing jan*）[6]
（*Tzion*，锡安）[7]	Tai Hao Shi（*太昊氏*）、Tai Wong Shi（*泰皇氏*）、 Tai Tai Shi （*台邰氏*）后裔；变生海人，海人 生若菌，若菌生圣人，圣人生庶人，凡变者生 于庶人[8]
（*Semites*，闪族）[9]	（[*san jan*]）、（[*San Miao*]）

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[6] Siu Jan 中文为"小人"，在中国古籍中最接近圣经中的 sinners，但"小人"很像外星人，小人之治与圣人之治背道而驰，似乎是与圣人为敌的一种外星人。目前，我们被小人统治。

[7] 锡安是以色列民族名称之一。

[8] 参阅《[淮南子] [墬形训]》。

[9] "Allah," "Yahweh," and "Jehovah" are names associated with the concept of God in different religious traditions, specifically in Islam, Judaism, and Christianity, respectively. Let's explore their connections with the Shemite or Hebrew God, particularly with the names "Shaddai" and "Elohim."

   Allah: "Allah" is the Arabic word for God and is used in the Islamic tradition. It is the same deity worshiped by Jews and Christians. The term "Allah" predates Islam and has been used by Arabic-speaking Jews and Christians for centuries. The Islamic understanding of Allah is monotheistic, emphasizing the oneness of God.

   Yahweh: "Yahweh" is a name for God that appears in the Hebrew Bible (Old Testament), particularly in the context of the covenant with the people of Israel. It is often associated with the Tetragrammaton YHWH, the sacred four-letter name of God. The exact pronunciation of YHWH is uncertain, and "Yahweh" is a scholarly reconstruction.

   Jehovah: "Jehovah" is an English rendering of the Tetragrammaton YHWH. The term was created by medieval Christian scholars who combined the consonants of YHWH with the vowels of the word "Adonai," an alternative name for God in Hebrew. While "Jehovah" is not used by contemporary biblical scholars due to its linguistic origin, it has historical significance in English-speaking Christian traditions.

   Now, let's consider the relationship with "Shaddai" and "Elohim":

   Shaddai: "Shaddai" is a name for God that appears in the Hebrew Bible, often translated as "the Almighty" or "God Almighty." It is associated with blessings, fertility, and protection. The exact relationship between "Shaddai" and "Yahweh" or "Elohim" is not explicitly defined in the biblical texts, and it remains a subject of scholarly discussion.

   Elohim: "Elohim" is a plural term for God that is used in the Hebrew Bible. It can refer to the God of Israel or, in some contexts, to other divine beings. "Elohim" is associated with the creative act in the Genesis narrative. It is used interchangeably with "Yahweh" and "Adonai" in various biblical passages.

In summary, the names "Allah," "Yahweh," and "Jehovah" represent the God of monotheistic traditions, with "Yahweh" being the specific name associated with the Hebrew God. The names "Shaddai" and "Elohim" are also used in the Hebrew Bible to refer to aspects of the divine, emphasizing attributes like almightiness and creative power. The relationships between these

卍甲 （万民，Wan Min）[10]	示父黑 （不才子，Bu Cai Zi）
口未黑 （man of God）[11]	鼡子 （古人，Gu Jian）、臾子 （真人，Zan Jan）
鼡帚黑 （sons of God）[12]	米子 （chayot，齐人）、桼米子 （楚人）
Descendants of <u>Seth</u>[13]	令農气後金 （少典氏后裔，Descendants of <u>Shao Dian</u>）
Nephilim、Anakim、Rephaim、Goliath[14]	龙伯国巨人族[15]、逐日夸父族、盘古氏、防风氏、朴父[16]

names are complex and reflect the theological richness of the religious traditions that have emerged over time.

[10] 中国典籍中，小人、圣人等都不属于万民，都像外星人。我们人类像万民。银河系有四旋臂，为古万字形。万民可能是银河系的人，也可能是吾民，如《黄帝四经·十大经·正乱》说，"上帝以禁。帝曰：毋乏吾禁，毋留吾醢，毋乱吾民，毋绝吾道。乏禁，留醢，乱民，绝道，反义逆时，非而行之，过极失当，擅制更爽，心欲是行，其上帝未先而擅兴兵，视蚩尤共工。屈其脊，使甘其俞，恋为地楹。"

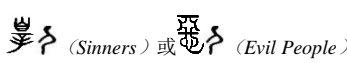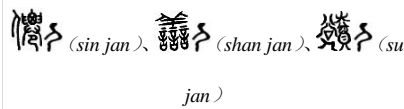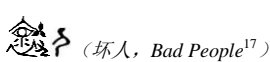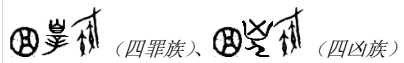[11] 1 Kings 17:18 & 24 says that Elijah is a man of God (神人).

[12] Genesis 6:2 says, "the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose." Job 1:6 states, "One day the sons of God came to present themselves before the LORD, and Satan also came with them."

[13] The book of Genesis mentions three of Adam and Eve's children: Cain, Abel and Seth. Abel was killed by Cain and he had no children. All children of Cain had at least two heads. Only those of Seth were said to be ancestors of us according to Jewish classics. Despite this, Cain's descendants all have two heads, possibly one being a human head and the other an external computer. In this way, Cain's descendants may be individuals consisting of both carbon-based and silicon-based components. Chinese ancient texts contain numerous descriptions of three-headed human beings (三头人), possibly comprising a human head, an external computer, and a remote AI server. Thus, each individual would form a "trinity of three-headed entities (三位一体的三头人)".

[14] 这些是《圣经》中出现的部分巨人族，他们是 sons of God 与 daughters of humans 的混血儿。

[15] 《山海经》中有很多无人国、无神国、一人国、一神国、两人国、一家国、几家国等。这说明，微型国家符合上帝心意。从上帝惩罚龙伯大国，缩小其国土，减短其身高的记录看，神也喜悦大国，喜悦长寿的巨人。我们要向多极化、多样化、差异化、差别化发展，既发展微型国家，也要发展超级大国。参阅《列子·汤问》："岱舆员峤二山流于北极，沈于大海，仙圣之播迁者巨亿计。帝凭怒，侵减龙伯之国使厄。侵小龙伯之民使短。至伏羲神农时，其国人犹数十丈。"该国白种人虽在变小，但寿命仍万八千岁。

[16] 《神异经》记载："东南隅大荒之中有朴父焉。夫妇并高千里，腹围百辅。天初立时，使夫妻导开百川，懒不用意，谪其夫妻并立东南，不畏寒暑，不饮不食。"《三五历纪》记载："盘古一日九变，神于天，圣于地。天日高一丈，地日厚一丈，盘古日长一丈。如此万八千岁，天数极高，地数极深，盘古极长。"

（Sinners）或 （Evil People）	（sin jan）、（shan jan）、（su jan）
（坏人，Bad People[17]）	（四罪族）、（四凶族） 18

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[17] The interpretation of the creation accounts in Genesis 1 and Genesis 2 has been a subject of theological discussion and debate. It's important to note that different religious traditions and scholars may offer varying perspectives on these texts. Here's a general overview:

In Genesis 1, the creation narrative unfolds over six days, culminating in the creation of humanity on the sixth day. This text refers to God as "Elohim," a generic term for God. The emphasis in this account is on the orderly and systematic creation of the world, with humanity being created on the same day as other living creatures.

In Genesis 2, there is a more detailed account of the creation of Adam and Eve. God is referred to as "Yahweh Elohim" (often translated as "the Lord God"). This narrative provides a closer look at the creation of the first human, Adam, and then the formation of Eve from Adam's rib.

The apparent difference in the names used for God in these two chapters has led some scholars to suggest that there may be multiple sources or traditions woven together in the book of Genesis. This hypothesis is known as the Documentary Hypothesis. According to this view, different writers or communities contributed to the text, and the variations in language and style reflect the integration of these diverse sources.

The evolution of the names of God in ancient Israelite religion is a complex and debated topic among scholars. While it's challenging to pinpoint the absolute earliest name for the Hebrew God, the following provides a general overview:

El: The name "El" is often considered one of the earliest names for the God of Israel. It's a generic term used in various Semitic cultures for a high or chief deity. In some ancient texts, "El" is associated with the God of Israel, indicating an early recognition of a powerful divine figure.

Elohim: The term "Elohim" is derived from the root "El" and is a plural form that can be translated as "gods" or "powers." In the Hebrew Bible, "Elohim" is used both for the God of Israel and, at times, for other divine beings. The use of "Elohim" is prevalent in the early chapters of Genesis, including the creation narrative in Genesis 1.

Shaddai: The name "Shaddai" is also ancient, appearing in the patriarchal narratives of Genesis. It is often translated as "the Almighty" or "God Almighty." The usage of "Shaddai" suggests a focus on the God who provides blessings, fertility, and protection.

The Hebrew Bible contains a variety of divine names and titles, reflecting the complex religious history of ancient Israel. It's important to note that the development of Israelite religious beliefs likely involved a gradual process, with different names and attributes being emphasized at various times and in different regions.

The exact timeline of when these names were first used and how their significance evolved is challenging to determine definitively due to the limited historical and archaeological evidence. As a result, scholars often rely on linguistic and textual analysis, along with comparative studies of ancient Near Eastern cultures, to reconstruct the religious history of ancient Israel.

[18] 中国神话中四罪、四凶都属神族，不像天地之初诞生的黔首。黔首可能都已灭亡。如《黄帝四经·十大经 姓争》记载，"高阳问力黑曰：天地已成，黔首乃生。莫循天德，谋相覆倾。吾甚患之，为之若何？力黑对曰：勿忧勿患，天制固然。天地已定，蚑蛲毕争。作争者凶，不争亦毋以成功。顺天者昌，逆天者亡。"